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RELIGIOUS.

REVIEW.

For the Boston Recorder.

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And let it not be supposed that we speak at
dom when we mention the sublimity of faith.
"Whatever," says the British moralist, "with-
draws us from the power of the senses; whatever
makes the past, the distant, or the future predom-
inate over the present, advances us in the digni-
ty of thinking beings." And when we speak of
faith, we refer to a principle which gives sub-
stance to things hoped for, and evidence to things
not seen; which, bending her keen glance on the
eternal weight of glory, makes it a constant mo-
tive to holy enterprise; which, fixing her eagle
eye upon the infinite of future, makes it bear right
well upon the purposes of to-day; a principle
which emples a poor feeble tenant of the dust to
take strong hold upon the perfections of Jehovah;
and fastening his hopes to the very throne of
the Eternal, "bids earth roll, nor feels its idle
whirl."

The remarks in reference to scoffers are very so-
lemn and affecting.

"Engaged in such an object, and supported by
such hopes, you may well suppose we can very
well bear the contempt of those who would point at
us as the fagots of scorn. It is written, that in
the last days there shall be scoffers. We regret that it
should be so. We regret that men should
oppose an enterprise of which the chief object is
to turn sinners unto holiness. We will pity them,
and we will pray for them. For we consider their
situation far other than enviable. We recollect
that it was once said by the Divine Missionary, He that
despiseth you despiseth me, and he that despiseth
me despiseth him that sent me. So that this
very contempt may at last involve them in a con-
troversy infinitely more serious than they at present
anticipate. The reviler of missions, and the
missionary of the cross must stand before the
judgment seat of him who said, Go ye into all the
world, and preach the gospel to every creature.
It is affecting to think, that whilst the one, sur-
rounded by the nations, who through his instru-
mentality have been rescued from everlasting
death, shall receive the plaudit, Well done
good and faithful servant; the other may be
numbered with those despisers who wonder and
perish. O that they might know, even in this
their day, the things which belong to their peace,
before they are hidden from their eyes!"

We were pleased with the boldness, and faith,
and commanding eloquence of Mr. W. when ans-
wering the objections of dependency.

"Again, suppose all that is affirmed were true.
If it must be, let it be. Let the dark cloud of in-
fidelity overspread Europe, cross the ocean, and
cover our own beloved land. Let nation after
nation swerve from the faith. Let iniquity a-
bound, and the love of many wax cold, even until
there is on the face of this earth but one pure
church of our Lord and Saviour Jesus Christ.—
All we ask is that we may be members of that
one church. God grant that we may throw our-
selves into this Thermopylae of the moral universe.
But even then, we should have no fear that the
church of God would be exterminated. We
would call to remembrance the years of the right
hand of the Most High. We would recollect
there was once a time when the whole church of
Christ not only could be, but actually was, gathered
with one accord in one place. It was then
that that place was shaken as with a rushing mighty
wind, and they were all filled with the Holy Ghost.
That same day three thousand were added
to the Lord. Soon, we hear, they have filled
Jerusalem with their doctrine. The church has
commenced her march. Samaria has with one
accord believed the gospel. Antioch has become
oedient to the faith. The name of Christ has
been proclaimed throughout Asia Minor. The
temples of the gods, as though smitten by an in-
visible hand, are deserted. The citizens of Ephesus
cry out in despair, Great is Diana of the Epi-
sopias. Lascious Corinth is purified by the
preaching of Christ crucified. Persecution puts
forth her arm to arrest the spreading "supersti-
tion." But the progress of the faith cannot be
stayed. The church of God advances unhurt
midst rocks and dungeons, persecutions & death;
"smiles at the drawn dagger, and defies its point."
She has entered Italy, and appears before
the walls of the eternal city. Idolatry falls
prostrate at her approach. Her ensign floats in
triumph over the capital. She has placed on her
throne the Son of the footstool! Nay is it that the man whose soul swells with
pride whilst viewing the innumerable suns of
bright, feels no emotion of sublimity when
looking of their Creator? Why is it that an
entire nation presents itself to his imagination,
beaming with celestial beauty, whilst
the enterprise of redeeming love is without form or
outline?"

"After having witnessed such successes, and under
such circumstances, we are not to be moved by
discouragements. To all of them we answer,
Our Field is the world. The more arduous the
undertaking, the greater will be the glory. And that
glory will be ours; for God Almighty is with us."

"Having paid this honest tribute to the dignity
of man, we must pause, and shed a tear over
sometail which reminds us of any thing other
than his dignity. Whilst the general assertion
is true, that he is awake to all that is sublime in
nature, and much that is sublime in morals, there
is reason to believe that there is a single class of
objects, whose contemplation thrills all heaven
with rapture, at which he can gaze unmelted and
unmoved. The pen of inspiration has recorded
that the cross of Christ, whose mysteries the angels
desire to look into, was to the tasteful and erudit
Greek, foolishness. And we fear that cases very
analogous to this may be witnessed at the present
day. But why, my hearers, should it be so?—
Why should a vast a dissimilarity of moral taste
not between seraphs who bow before the
throne, and men who worship from the footstool?
Why is it that the man whose soul swells with
pride whilst viewing the innumerable suns of
bright, feels no emotion of sublimity when
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outline?"

"We thought the ideas suggested, respecting the
perseverance, self-denial, courage, and faith, re-
garding the missionary enterprize very correct.

"The missionary undertaking calls for perse-
verance; a perseverance of that character, which,
having once formed its purpose never wavers from
its final destination. And if ever this attribute has been
as exhibited as to challenge the respect of every
man, it has been in such instances as
are recorded in the history of the mission to Green-
land and to the South Sea Islands, where we be-
held men for fifteen or twenty years suffer every
privilege, and then, seeing no fruit
from their labor, resolve to labor on till death, if
they might at last save one benighted
heathen from the error of his ways."

"After having witnessed such successes, and under
such circumstances, we are not to be moved by
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Our Field is the world. The more arduous the
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"To form a correct idea of the sermon, it must be
read at a single sitting. We hope it will have an
extensive circulation. If all missionary sermons
exhibited an equal spirit of catholicism and bene-
volence, were as ably executed and as well finish-
ed, no man of sense and reading would think of
withholding his countenance & co-operation. M-

ONESIMUS.

For the Boston Recorder.

RELIGIOUS MEETINGS.

"If, when Christians meet together, they expect
good from one another, and not from God, by
means of one another, they resemble empty pitch-
ers, attempting to fill each other." NEWTON.

This undertaking calls for self denial and faith,
and the holiest character. He who engages
in it, at the very outset, dismisses every wish
for anything but the mere favour of his
God, and his own salvation. Of this
conduct, God approved. He "hearkened, and
heard, and a book of remembrance was written
before him, for them that feared him, and thought
upon his name." They were assured that in
the day when he made up his jewels, they should
be owned of him, and spared even as a man
spared his own son that serveth him. This
inspired word gives an adequate sanction to all
those occasional meetings of Christians, which
are designed for mutual edification, and which
are regulated by the Divine rule—"Let all things
be done decently and in order." That small and
select assemblies of this kind were held in the
earliest days of Christianity, we have abundant
evidence from the New Testament—and they
have been held ever since, where pure religion
has flourished. The very nature of Christianity
requires them. It is a religion of Love. It
breathes the spirit of good will and kindness.—
The disciples of this religion cannot be kept asso-
ciated. They are one in heart; and this unity of
affection will endure any ordeal that wit or malice
may devise. They have a common interest, a
common object, common trials, and common joys.
They must, therefore, be stripped of their religion,
and transformed into enemies of God, before they
can be prevented from meeting together to "sing
hymns of praise to the Saviour," to pray to him,
and confer together on the instructions he has left
them. No value at all is to be attached to any
system of Religion which excludes from its privi-
leges & duties, these social meetings of Christians.
But how may they be rendered in the highest

degree profitable? This is an important question,
and admits of extended and useful discussion. It
is not my intention however, in this paper, to enter
so wide a field. As a general remark, it will
probably be admitted by all, that an unvarying
uniformity in the mode of conducting them is not
desirable. But I conceive that a very important
idea is contained in the somewhat quaint sentence
at the head of this article. It is an idea that re-
lates to the *Spirit* which ought to be carried into
such meetings, rather than the mode of conducting
them. There is great danger, as every one is
aware, who is accustomed to reflection on the
motions of his own spirit, of relying on the *means*
instead of the *Agent*—of looking for edification
to men, more than to God. Hence it is not un-
common to hear a particular religious meeting
spoken of as exceedingly pleasant and profitable,
because some individuals present, were unusually
animated; and by their very looks and gestures,
as much as by their words diffused a general
glow of feeling over the whole assembly; at
another time, a similar meeting is mentioned as
uninteresting, because the individuals who led in
prayer or exhortation, seemed not to be in the
Spirit." Nothing is plainer than that these highly
delighted or dissatisfied persons were attending
all the while rather to the feelings of others than
to their own feelings, and were more earnestly looking
for spiritual improvement from some of their fel-
low-worshippers, than from the Author of every
good and perfect gift. But empty pitchers cannot
fill each other. And when it comes to this,
that religious meetings are to be neglected,
unless the hearts of others are warm while our
own are cold—if the degree of our own animation
is to determine the value of the meeting, and our
own animation is dependant on the animation of
others, then such meetings will shortly be abandoned
altogether.

Priscilla, has been a warm advocate for such
meetings. In times of refreshing from the presence
of the Lord, she has always formed one of
every little Christian circle within the sphere of
her acquaintance. Nothing could prevent her at-
tendance at the regular seasons of social worship.
Snow and rain, mud and mire, were no obstacles.
The cares of her family could yield at any time,
to the precious privilege of an interview with her
Christian friends—and though few if any of her
domestic concerns were neglected, or even care-
lessly attended to, she always found leisure for the
enjoyments of the prayer meeting. But no sooner
had the blessed season passed away, or the first fervor
of her zeal abated, than she begins to complain of
the dulness of the exercises—the prayers are too long or too short—the exhortations are
too languid or too stiff—the singing is too harsh or too soft—noting pleases her. Then, she begins
to omit attendance occasionally—the wind is too high—the night is too dark, or stormy—the distance is too great—the cares of her household are pressing
—and the very opportunity recollects, for the relief of her conscience, that good wives and daughters
must be "keepers at home." And here the
business ends till another revival commences.

Eudoxia loves the company of all that "fear the Lord," at all times; and wherever there is a
meeting for prayer and religious instruction she is
sure to be found unless paramount duties demand
her attention elsewhere. But, uniformly, before
she enters a circle of religious friends, she lifts
her heart to God for his presence and blessing; if
possible she retires to her closet, and spends a few
moments in examining her motives, reading a portion
of Scripture, and supplicating the Divine blessing
on the anticipated meeting. Thus she is
prepared to derive strength and consolation
from all the exercises in which she participates.
If there be not all the engrossed manifest, that
she would gladly see, she remembers that God
sleeketh not on the outward appearance but on the
heart—and that if there may be strong affections
where there is no piety; there may be also, sincere
piety and acceptable devotion, where there are
no strong affections. But she is habituated to
eying the hand of God continually; and when holy
comforts and joys are dealt out more sparingly than at some times, instead of repining
she thanks God that he does not withdraw the
light of his countenance wholly. Thus she attends
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OXENIMUS.

For the Boston Recorder.

OBITUARY.

For the Boston Recorder.

Died

MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for February.

PALESTINE MISSION.

Journey of Messrs. Fisk and King from Cairo to Jerusalem, through the Desert.

Messrs. Fisk and King returned to Cairo, from their tour into Upper Egypt on the 24th of March, 1823. The following extracts illustrate the manners, customs, and state of the country.

Nearest Shoubra we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found, on inquiry, that the young men had been pressed as soldiers by order of government. The process is this—Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

April 2. Made a visit to the Ewir Beshir at his retreat on the banks of the Nile above old Cairo. He has with him a number of attendants and soldiers from Mount Lebanon, Druses and Maronites. He incurred, some time since, the displeasure of the Porte, and an order was sent for his head. He, however, found a safe retreat with the Pasha of Egypt, through whose mediation, and, if our information is correct, by means of a present of 100,000 dollars, he has obtained pardon and a firman restoring him to his former authority. He received us very favorably. He knew something of America, and when we told him we were Americans, he gave us a salutation, and an expressive look, which flattered our national pride.

When he learned that we intended going to mount Lebanon, he said he should expect to see there, named a place which he said would be the best for learning Arabic, and promised to give us a letter for that place. We were struck with the stout, robust appearance of the Druses and Maronites.

April 3. Called on Osman Noureddin, the President of the Pasha's College. We gave him some literary pamphlets, and Erskine on the evidences of Christianity in French. He treated us very politely, but received Erskine's work with a look, which showed that it was not very acceptable. Called likewise to-day on the Armenian Bishop, Gregory. He gave us a letter for Jerusalem.

[Messrs. Fisk and King were in Egypt about three months, during which time they distributed, or gave away for distribution, 3,700 tracts. They also gave away 256 copies of the Bible or parts of it, and sold 644 (in all 900) for 2378 piastres, or about 123 dollars.]

[We now commence the description of their journey from Cairo to Jerusalem, the course of which they passed through the same desert, tho' not through the same part of it, which the children of Israel passed through when escaping from Egyptian bondage to the promised land of their inheritance and rest.]

Commencement of the Journey.

Monday, April 7, 1823. Soon after sun-rise an Arab Sheik came with our camels. We had engaged 13, and were to pay six dollars and a half for each, for the journey from Cairo to Jaffa.—Four were for ourselves and servant, one for our guide Mustapha, one for water, one for provisions, four for our trunks of books and clothes, and two for the books of the Bible Society and the Jews' Society. We had purchased four goat skins and four leather bottles, in which to carry our water.

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On or Heropolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching a way to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course N. E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

Tuesday 8. We arose at 5, and at six resumed our journey. At 8 we passed a village in a grove of palm trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on. At one, after riding seven hours, course N. and N.E. we pitched our tent on the road near the village Biles. Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 deg. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false & illusive as the streams of the desert.

Account of the Caravan.

Wednesday 9. Bileen being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, & we did not set off till half past nine. Several Turks, Arabs & Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel-drivers perform the whole journey on foot.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode in Wolton. Thermometer in our tent at 79 deg. Asked the Dervish Hadji Mustapha, what is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks who priests are among Christians." "Are they monks? or can they marry?" "Some marry, others not, as they please."

Journey in the Desert.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E. We are now in the desert out of sight of the inhabited world. Its appearance however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass and flowers growing out of the sand, though thinly scattered, of stunted growth, and of dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch

out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads.

Thursday 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sunset they are assembled and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima.—Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well of what we call here in the desert good water. The goat skins, which we took to carry water in were new, and have given the water a reddish color, and an exceedingly loathsome taste.

[In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

Far off on our right hand, we saw a range of mountains. Our course in the morning was nearly E.; afterwards it varied to nearly N. Our road had been alternately loose moveable sand, and hard sand mixed with gravel.

[The singular combination of events, described in the following paragraph, took place during this day.]

[After some refreshment, we took a Persian Testament, and Genesis in Arabic, and went to Hadji Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians gathered around & listened. Mohammed read in Genesis, and said it was very good. Another Turk then took it, and read that God rested on the seventh day, and said angrily, that it was unlikely to say that God rested. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good. This argument silenced him at once. We gave the book of Genesis to Mohammed. While we were sitting with him, Elias, the Maronite began to beat his mother, because she did not cook his victuals as he wished. Mr. Wolff went to him & reproved him severely for such conduct. The Turks said tauntingly, "He is a Christian." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel.—The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgment. Towards evening two Turks had a dispute which finally led to blows. Hadji Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this the Dervish Mustapha became very angry with his son, and like Balaam full to beating him, and concluded by calling him a Jew.

[During the next day they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords. One of the flocks from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects of their care. They also met a caravan of 150 camels going to Cairo. The scene was a picture of poverty and wretchedness, but a very mean appearance. The scenery around is beautiful.

[At Gaza they found a number of Greeks, and a Greek priest, to whom they gave 13 copies of the scriptures, and sold 25. But one present knew the Greek language, and to him they gave a Testament. The priest said, that the church had been built twelve centuries. They left Gaza on the forenoon of Monday, April 21st.]

[As they proceeded in a northeasterly direction they found less vegetation, and more sand and hills, than heretofore.]

We had hoped to find a caravan going through the desert, but finding it not likely that one would go for some weeks, we prepared to set out alone.

At 9 o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten in regular order for Syria. As we started, a Turkish Dervish and two or three others joined our caravan. We passed a little way from Matarieh, and the obelisk of On or Heropolis. Till one o'clock we rode in the edge of the wilderness, with its immense extent stretching a way to the right, and the fertile plains of the Nile to the left. At one our road led us into the fields, but still near the desert. At nearly 4 o'clock, after riding more than five hours, course N. E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel. Here a number of Mussulmans and several Armenians joined our caravan. They had been waiting at the village for a caravan to pass, with which they might go through the desert.

In the evening we observed the monthly concert of prayer.

Tuesday 8. We arose at 5, and at six resumed our journey. At 8 we passed a village in a grove of palm trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on.

At one, after riding seven hours, course N. and N.E. we pitched our tent on the road near the village Biles. Found the thermometer in our tent at 85 deg. In our room at Cairo it had been for some time from 70 to 76 deg. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not know that it is a mere illusion, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false & illusive as the streams of the desert.

Account of the Caravan.

Wednesday 9. Bileen being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, & we did not set off till half past nine. Several Turks, Arabs & Armenians here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule, and one horse. Several of the camels are loaded with merchandise, and most of the camel-drivers perform the whole journey on foot.

At half past 2, after riding five hours, we pitched our tent on the plain called Rode in Wolton. Thermometer in our tent at 79 deg. Asked the Dervish Hadji Mustapha, what is. He replied, "One that eats what he has to day, and trusts God for the future." "Are they priests?" "They are among Turks who priests are among Christians." "Are they monks? or can they marry?" "Some marry, others not, as they please."

Journey in the Desert.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E. We are now in the desert out of sight of the inhabited world. Its appearance however, is not so perfectly barren as we expected to find it. Almost every where we see thistles, grass and flowers growing out of the sand, though thinly scattered, of stunted growth, and of dry and withered look. When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch

out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bedsteads.

Thursday 10. When the caravan stops, the camels are turned out to feed on the thistles, weeds and grass which the desert produces. At sunset they are assembled and made to lie down around the encampment. Yesterday afternoon four of them which carried merchandise for an Armenian, went off, and could not be found. Two or three men were despatched in search of them. This morning they were not found, and we arranged our baggage so as to give the Armenian one of ours. The rest of the company, also, gave him assistance in carrying his baggage, and we set off at seven. Saw a mountain at a great distance on our right, and a village far off on our left. In the course of the day the four camels were found at a distance, and brought into the encampment at evening. At 2, after seven hours travelling, we pitched our tent at Mahsima.—Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well of what we call here in the desert good water. The goat skins, which we took to carry water in were new, and have given the water a reddish color, and an exceedingly loathsome taste.

[In the evening they found, that the butter, which they had put up at Cairo for their journey, had, like the manna which the Israelites kept over night, "bred worms," so that they could not eat it.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded, by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

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[They now began to witness some cultivated fields, and a degree of verdure, for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, we had a shower of rain. Soon after they crossed the valley of Zaaka.]

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Oct. 13. Visited with Christian friends at West-
Boston. After visiting from house to house, and
collecting as many as we could into the school
room, I attempted to address them; when imme-
diately the people in the opposite hall commenced
drumming, and made many other efforts to disturb
the meeting.—I went over and mildly reproved
them, entreating them to stop a few moments,
as we were endeavouring to hold a religious meet-
ing; they ceased until I had returned, and then
again commenced drumming; I went over the sec-
ond time and repeated my request, they replied
that they had their orders. I then proceeded
with the meeting.

14. Last night, the inhabitants of Southac-
h Street manifested their opposition, by throwing
stones and other hard substances at the house oc-
cupied by Mr. T. a respectable and useful citizen.
This morning several stones were thrown into the
windows, at brother Gamble's. Mrs. G. was her-
self considerably injured by the fragments of bro-
ken glass, which flew in all directions. After
mentioning the particulars of this disturbance, I im-
mediately procured a Constable for their defence,
and then went down to see our excellent chief
magistrate, the Mayor; but as he was not at his
office, went to the Police Court; and after the
case had been stated to the Judge, he immediate-
ly sent a Sheriff, with a number of Constables, to
call the riot.

21. In the evening at brother Gamble's we saw
nearly one hundred men go into the house adjoining.
A very bad house!!! Called on the Mayor—
He was extremely polite, and wished me to give
him all information in my power respecting
that part of our city; he said that nothing should
be wanting on his part to suppress the evil exist-
ing there. He likewise said that he would go
immediately to the Judge of the Police Court and
request him to send a sufficient number of officers
to put all the fiddlers and every female
who should be in the street after dark. The Con-
stable gave them warning—the fiddlers stopped
the females fled and the street was silent; some
however, in the course of the evening, were taken
to jail.

I had almost forgotten to mention the manner,
in which we have proceeded in our visits at the
garrison's days. The ladies visit the female
department—the house of correction; they are
locked into the halls, with the prisoners, during
the time of divine service. The gentlemen visit
the jail—the male department, and are let into
the three halls—in the three stories; in each of
which are ten rooms. We first converse with the
prisoners individually through a little aperture
in the door;—lead those books who can read;
give them new and appropriate tracts, and receive
those which on the sabbath previous we loaned them.
We then, standing in the middle of the
orch, proceed to sing, make remarks, and pray
with them; to which they listen attentively. The
whole number now in jail, is one hundred and
twenty-five—seventy-eight males, and forty-seven
females; the average number for seven months
past, one hundred and fifty; the greatest number
of females who have been in the house of correction
is eighty-five, and they are generally in for
forty, fifty, and ninety days; but one is now in
for three years—three for two years and one for
four. There are nine men in it for capital crimes.
Dec. 14. Sabbath day, Rev. Mr. Jecks preach-
ed to the females in the house of correction. I
understand it was a solemn season; from this per-
iod they are to have preaching there regularly
over their Sabbath; it has been thought best to invite
all the ministers, of the different denominations in
the city, to preach in their turn.

Mr. Fisk's Residence.—Mr. Fisk, after his
return to Jerusalem, took lodgings with the Rev.
Lewis Way, the converted Jew, whose fortune,
which is devoted to the ancient Covenant People,
has enabled him to purchase a building not far
from Jerusalem, on Mount Lebanon, which was
built for a Jesuits' College. This building which
had gone to decay, Mr. Way has repaired for the
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ties' Agents, and other Christians, who seek the
welfare of Jerusalem.

Apples of Sodom.—The Missionaries sought
for this fruit, on their journey from Jerusalem to
the Black Sea. They found two kinds of fruit,
either of which they suppose, might have been
the apple of Sodom. One was black and dry,
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Turkish Tyranny.—A single convent has paid
a tax to the Turks, since the Greeks began to
struggle for existence, of more than \$150,000 in
consequence of the exactions of their Turkish
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Mission to South America.—Messrs. Brigham
and Parvin, who sailed from Boston in July, ar-
rived safely in Buenos Ayres, after a passage of
about 90 days. During the passage they had pub-
lic worship on deck every Sabbath, and prayers
every evening. They were treated with great
kindness by officers, and they endeavoured
by conversation and the distribution of tracts, as
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mote the salvation of the crew. They speak with
gratitude of the increasing attention and respect
of the ship's company to the means of grace.—
Mr. Brigham, after his arrival had a severe at-
tack of cholera morbus, from which he had not
entirely recovered at the latest dates. He had,
however, by the politeness of Col. Forbes, been
able to ride about the city, and learn something
of the prospects of the mission. There are many
inhabitants in Buenos Ayres from England and
North America, and there is hope of having estab-
lished speedily, without opposition from Gov-
ernment, a religious society, composed of this
part of the population. Efforts are making to
establish Lancasterian schools, and Mr. Parvin
has it in contemplation to take the superinten-
dence of one. Mr. Brigham expresses the opinion
that one or two young gentlemen from New
England, who are familiar with this mode of in-
struction, might be handsomely supported and
highly useful in Buenos Ayres. A subscription
has been opened, and a large sum subscribed,

to them, great use must be made of the eye. The
value of the eye among the senses as an inlet of
ideas is constantly kept in view by Mr. Wood-
bridge in his Geography. If he would teach the
child, that it is customary, in some parts of Eu-
rope, for women to perform the labor of men, in
the fields, he places the name of the country,
over a picture, in which two women are repre-
sented before the cottage in the field, driving oxen
and holding the plough. If he would show the
mode and difficulties of crossing the mountains, in
South America, in a picture, under the name of
the country, he represents the inhabitants ascend-
ing and descending the narrow passes, of the
mountains on mules. If he would teach the names
and height of mountains, they are placed together
in a picture, where the names and comparative
height are seen at a glance. In short, every
important custom and fact is illustrated by a pic-
ture. Knowledge is conveyed to the mind through
the eye, and the impression is as much more dis-
tinct and permanent, than that made upon the
mind through the ear, as the recollection of those
persons we have seen, is more distinct than that of
persons concerning whom we have only heard.

The Geography is a neat duodecimo volume of
200 pages, containing a large number of plates.
It has already passed through four editions and is
recommended by many of the most respectable
literary gentlemen in our Colleges and Schools.

MONTHLY CONCERT.

On Monday evening, intelligence was communicated
in Park-Street Church, Boston, from
Messrs. Fisk and King, at Jerusalem; Messrs.
Brigham and Parvin, at Buenos Ayres; from the
Corresponding Secretary and Mr. David Brown;
and from the Missionary Station at Taloney.

Messrs. Fisk and King, had visited the Black
Sea, and the mouth of the Jordan. The water
of the sea is pure and white, but very bitter.—
The report, that it is so heavy that the winds can-
not ruffle it, and so destructive of animal life, that
the birds cannot live near, or fly over it; and so
destructive of timber that vessels cannot be pre-
served in it, are entirely without foundation.—
They then, standing in the middle of the
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with them; to which they listen attentively. The
whole number now in jail, is one hundred and
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is eighty-five, and they are generally in for
forty, fifty, and ninety days; but one is now in
for three years—three for two years and one for
four. There are nine men in it for capital crimes.

The Jordan.—The mouth of the River Jordan,
which Messrs. Fisk and King visited, is small
at the current, at its mouth and some distance above,
sluggish; and the banks are covered with bushes.
The Missionaries ascended the river, and Mr. Fisk swam across it, and with two Greeks, whom
he found on the opposite side, he read the scriptur-
es, describing the passage over Jordan, and offered
a prayer in Greek.

Mr. Fisk's Residence.—Mr. Fisk, after his return
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ment of a school.

Journey of the Corresponding Secretary.—Mr.
Everts writes, that the meetings to bear the ad-
dress of Mr. David Brown, were numerous and
well attended in Hartford, New Haven, New-
York, Newark, Princeton, and Philadelphia. In
Dr. Staughton's church, in Philadelphia, 2500
people were supposed to be present. In numer-
ous instances there were crowds of people around
the doors, who could not enter the houses. In one instance several thousands left the
house, and the streets in every direction were thronged.

Universal satisfaction was expressed by all
classes, with the address. He was often urged
to repeat it in other churches, and the Corresponding
Secretary had the most consoling evidence,
that great good was to result to the Board from
the efforts of one so recently an unlettered savage.

John Arch.—Another Cherokee youth, who was
educated at Cornwall, very unexpectedly met Da-
vid Brown, in Philadelphia, and entered the pul-
pit with him, and made an extemporaneous ad-
dress of thirty minutes, with considerable propri-
ety and effect.

Revival of Religion at Taloney.—The serious-
ness continues. Nine Cherokees and one white
person have been admitted to the Church. Four
or five others give evidence of a saving change,
and others are anxious to secure their salvation.

REVIVALS OF RELIGION.

Revival in Dr. M'Auley's Church, New-York.—
Dr. M'Auley removed from Schenectady to New-
York, in 1822. From that time, there has been
one continued revival in the church over which
he is placed. The Parish consists at the present
time of more than 500 families. Dr. M'Auley
has twice visited every family. More than 200
members have been added to the Church; of
whom 98 are heads of families.

*Extract of a letter to the Editor of the Boston Rec-
order, from the Rev. Mr. BACON, dated*

"MOREAU, N. Y. Jan. 28.

"You have probably heard of the work of grace
in the society of Moreau and Northumberland.—
Within a week the work has received a new impul-
se, and if I mistake not is much more powerful than
ever. It begins to spread into three adja-
cent villages; in one of which it is believed that
eighteen persons give evidence of a change of heart
within four days."

Extract of a letter from Rev. R. K. ROGERS, dated

"SANDY-HILL, N. Y. Jan. 28.

"The Revival has extended from Moreau and
Northumberland, (where 70 have been added to
the church,) to this village and Glenfalls. In
the latter, during the last week, eighteen souls
were brought from darkness to light. The work
is in answer to Prayer, and we have found much
good resulting from Union Prayer Meetings of the
neighboring Churches."

By a letter from Guilford, N. J. we learn that
the Rev. J. M. PECK.—"In Illinois and Missouri the
prospects with respect to Religion, are more favor-
able than they have been for six years past. In
the county of Boon's Lick, Missouri, an extensive
revival of religion has existed for more than a year.
Upwards of 500 have been added to the
Baptist churches, and considerable numbers to
the Methodist, and other societies. In several settlements in Illinois, also,
the spirit of serious inquiry is increasing. Mis-
sionaries are greatly needed in this country."

[Star.]

*ILLINOIS & MISSOURI.—Extract of a letter from
Rev. J. M. PECK.*—In Illinois and Missouri the
prospects with respect to Religion, are more favor-
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the spirit of serious inquiry is increasing. Mis-
sionaries are greatly needed in this country."

MASSACHUSETTS LEGISLATURE.—
Supreme Judicial Judges.—A resolve passed to
fix the number of the Judges of the Supreme Ju-
dicial Court, at four. The Hon. Mr. KEYES gave
notice, that he should move for a reconsideration
of the vote.

*BEDFORD, MASS.—*Bill to authorise the Presi-<

POETRY.

ADULT SCHOOLS.

BY MONTGOMERY.

Though earth no lovelier prospects shows
Than children walking in thy ways,
And heaven no sweeter music knows
Than infant voices join'd in praise;
Though such sec'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear;
Yet will the tears of transport swell,
Our spirits' pure affection burn,
When aged sinners, warn'd of hell,
Through late and slow, to God return.
Humbly they take the lowest seat;
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are little children once again.

MISCELLANY.

CAUSE OF THE GREEKS.

An Extract from the London Eclectic Review.
But if it is not as descendants from the ancient Greeks, that they claim our peculiar sympathy, neither is it, in our judgment, because they are Christians. Christians they are in name only; and we frankly concede to Sir William Gell, and all other friends of the Turks, that Islamism has more in common with the religion of the New Testament, than the paganism into which the Greeks and Latin superstition have alike to a large extent degenerated. But let us do the Greek justice; he is not less a Christian than the Spanish monk or the Irish white-boy; and therefore, unless we could reform our nomenclature, and restore the word Christian to its primitive meaning, we must still include the worshippers of the Panagia and St. Isidore, among the nations of Christendom. We do not, however, like to hear it argued, that the honour of Christianity is implicated in the cause of the Greeks. This might have done for the days of Peter the Hermit; but the time has gone by for waging holy wars on this pretence. The Musselman knows, or ought to be made to know, that the Greeks have not a common faith with us; that we regard them as idolaters who have corrupted and grossly departed from the faith contained in the sacred book we reverence in common. The plea of delivering the Christians from the yoke of the Infidels, is hollow and unsound: the yoke of the Man of Sin, is fully as detestable. Were the Greek Christians in possession of civil and religious liberty under their Turkish masters, we should not be more authorized to encourage them in insurrectionary proceedings, than we should be in trying to stir up the Protestants of France against their Roman Catholic rulers. The truth is, that the honour of Christianity is much more deeply concerned in the conversion of the Greeks than in their political emancipation;—nay, much more in the conversion of the Turks too, than in their expulsion. It is the existence and spread of Islamism, not its political ascendancy, which reflects disgrace on those who bear the Christian name. The primitive Christians felt it no disgrace to live under Heathen rulers, but they would have deemed the progress of heathenism morally impossible; and while Christianity retained, with its original purity, its expansive force, its reproductive energy, it was morally impossible. The scimitar of Mahomed would have been powerless as the sword of Nero or Diocletian, against the ethereal nature of that faith, which never waxed feeble till it became incorporated with the grosser element of secular power and grandeur.

Still, while we deprecate the religious pretence for a crusade against the Turks, there are religious grounds on which the Christian must rejoice in the downfall of Islamism, even though nothing better than the Greek superstition should in the first instance occupy its place. The worst feature in modern Mahomedanism is, its ferocious stupidity. Wherever it prevails, a stop is immediately put to the progress of civilization, the humanizing light of science is shut out, and the faculties of men become stunted and incapable of further growth. The Turk is a finer animal than the Greek, but he is only an animal: he has reached the perfection of his instinct, and there he stops. The Greek, on the contrary, is at least capable of learning, capable of civilization: he is not illiterate upon principle, condemned to barbarism by his creed. His condition is that of a child hitherto untaught and ill-treated, wayward and savage; but his character is not fixed: in him the principle of growth remains to be developed, and he may yet attain the moral stature of man.

Then, the Greeks recognize the Christian Scriptures. With what sincerity their priests may concur in their circulation, it matters not to determine; they acknowledge their authority, and cannot escape from it. The Bible must circulate in Greece, when that country shall be once delivered from Turkish domination. Curiosity and the thirst for learning will, as in Ireland, aid its circulation; the original language of the New Testament Scriptures, will recommend the volume to the Greeks, and the well known opposition of the Latin Church to the general distribution of the Scriptures among the laity, will furnish their priests with a motive for encouraging it. The example of the Russian Church, moreover, cannot fail to have a powerful influence on the clergy of Greece; and little doubt can be entertained, that they will be induced to take the lead in a cause which they cannot hinder from advancing. The efforts of the Bible Society have for the present been checked by the political commotions which distract the Turkish empire. The revision of Hilarion's Modern Greek Testament by the Archbishop of Mount Sinai,

has, however, been proceeding, and measures have been adopted for a first edition. A complete copy of the Albanian New Testament also has been forwarded to Malta, and Hilarion was taking steps to procure the translation of the Old Testament into that language. Anthemus, the present Greek patriarch, is said to be a friend to the objects of the Society. In the mean time, the Ionian Bible Society has been proceeding with zeal and success; and the influence of the new state of society which is, we fondly hope, in the process of formation in the Ionian Republic, must be powerfully felt, eventually on the Hellenic continent.

But the fall of the Turkish empire could not but be attended with the most important moral as well as political results. The caliphate, the vicarious succession resides in the Sultan; and when the master of Mecca is overthrown at Constantinople, Islamism will have received its death blow. Egypt is already lost to the Vicar of Mahomet; Arabia has revolted from the prophet; Syria only awaits a favourable opportunity of asserting her independence; Persia will exult in the ruin of her Ottoman rival, and has already begun to question the authority of the Koran; and Armenia, if not swallowed up between Russia and Persia, will share in the fortunes of Greece.—Such is the crisis of the East. It is impossible for any intelligent philanthropist, much more for any devout Christian, to be otherwise than intensely interested in the present struggle, seeing that results are implicated in it, of such immeasurable importance, that the cause of the Greeks is the cause of human society.

AMHERST COLLEGE.

Extracts from a discussion in the Senate, on the Report of a Committee in favor of incorporating Amherst Institution.

Hon. Mr. MILLIS, observed, It is allowed by all that their Buildings are sufficient for a College, that their Funds are very respectable,—and that the number of students is uncommonly large, for an infant Seminary. They simply ask for power to manage their Funds and confer Degrees. The Memorial from Williams College may be supposed to contain all the arguments against a Charter. It is not to be supposed that it will materially affect Harvard, and there will probably be no objection from that source.

That three colleges can be supported in the State, is evident from the number of students which the State furnishes. The present number exceeds 500; and it will doubtless increase.

Hon. Mr. ADAMS, observed, That the fund in the hands of the Trustees of the Collegiate Institution, was given for the benefit of pious and intelligent scholars, and therefore has nothing to do with a college. The only question for the consideration of the Legislature is, whether another college would promote the public good, and whether the Legislature think it proper and expedient to endow another College. If this be the case, I would cheerfully acquiesce in the measure—otherwise I am opposed to it.

Hon. Mr. NOYES, stated, that the income of the charity fund went to the support of the officers of the college, it being appropriated to the payment of the Term Bills of indigent and pious young men. It is said, we have colleges enough—but if men ask for an incorporation who can support themselves, shall we refuse to incorporate them, merely because we have others of our own endowing?

Hon. Mr. TURNER made the following among other remarks; these gentlemen have undertaken to establish a college, without first consulting the Legislature as to the expediency of the measure, and now come and demand a charter; this does not become them.

Hon. Mr. KEYES—was opposed to the acceptance of the report—he regretted that the subject now agitated the board; but regrets were vain.—In considering the necessity of an additional college, we should not confine our views to this Commonwealth, but consider ourselves as citizens of New England, and of the United States.—In New England we have eight institutions of this kind; they abound in every direction; and if I could have my wish I would strike from existence all but the three oldest. The colleges do not average 150 students; a number much smaller than they are able to accommodate advantageously, and they are daily calling for funds.

Hon. Mr. FISKE remarked—The question before us is not whether there ought to have been a college at Amherst. It is established, and in successful operation. And the Constitution binds us to encourage all Seminaries."

If we refuse a Charter, how are we, when we leave this hall, how are we to face the mass of population, who feel interested in this College? They will say, you incorporate Theatres; they will say, you have incorporated an Association for the cure of horses; they will ask, have you more regard for horses than for human souls? they will say, you incorporate a riding school; they will say, you incorporate hotels; instance, the one at Nahant. They will ask, are you more accommodating to bacchanalian institutions, than to such as are designed to promote the great interests of literature, science, and religion? The people reason on these subjects.

Hon. Mr. AUSTIN remarked—My mind is unsettled on this subject. Much may be said on both sides of the question. In Great Britain they have only 4 Universities for a population of upwards of 17,000,000. Harvard is not yet endowed, as might be desirable. They need a Professorship of Agriculture with 20 acres of land. They need additional facilities for instruction in Chemistry. One College well located would be sufficient for the State. But, on the other hand, Harvard is badly located, especially as respects the mode of students. Had it been located at Worcester, I should not wish for another. Within

the University, I should not wish for another. Within twenty years the expenses of an education at Harvard have been doubled. Williams College is too far distant for those in the interior and Eastern parts of the State who cannot afford to go to Cambridge. It is on the borders of Vermont and New-York, and is in fact as much a college for those states as for Massachusetts. Amherst is the very spot for a college, as it regards economy and morals. Education is good, and desirable among all classes.—And there is at present no danger of too many being educated. The same amount of money will educate at Amherst or Williams double the number that it will at Harvard. 200 is enough for any College. And I do not understand that they are solicitous for a greater number at Harvard; which certainly shows their wisdom. Should they have a thousand students, the morals of every man would be corrupted, and they would be unmanageable. The relative situation of Amherst is peculiarly favorable, as appears from the map, central to other colleges, and central to a numerous and enlightened population.

The real object of this Petition is, to obtain the power of conferring degrees; which is very desirable; especially as it respects those who intend to enter the profession of Law; as, according to established rules, those who have not received a degree are required to study Law two years

longer than those who have. Amherst College, if incorporated now, will start with a larger number of students than Williams has, after being in operation 30 years. The funds of Amherst Institution, though lightly spoken of, are certainly very respectable.

Hon. Mr. RICHARDSON, observed,

The principal facts in this case which appear to be conceded on all hands, are these. First, that Amherst College has acquired funds sufficient, together with tuition fees, to support a President, two or three Professors, and two Tutors: and to pay the college bills of a large number of indigent young men.

The second fact conceded is, that the character and talents of the President, and of other instructors are such as to give the most ample pledge to assure the members of Amherst College of all the advantages of instruction enjoyed at other similar institutions. This fact is confirmed by publications already before the public, and which do honor to the interior part of this State.

The third fact conceded, is, that there are already erected commodious Buildings sufficient for the purposes of the institution. The fourth fact is, that there are now one hundred and twenty-six Members of the College, a number nearly as great as the average number in the other colleges in New England.

The fifth fact is that the expenses of a collegiate charter at Amherst are as small, if not smaller, than at any other college.

The sixth fact is that the location of the College, on account of its distance from others is most favorable, it being near the heart of the state, and in a part delightfully pleasant and salubrious.

The seventh fact is that Amherst College asks no appropriation from this Government.

The whole combination of facts in this case is peculiarly strong, and presents a powerful claim on the attention of the Legislature.

Hon. Mr. HUBBARD observed, The objections to this charter must, by the eye of candour, be seen to all be founded on local or petty considerations.

They are, so far as I have learned, four.

1. That another College is not needed.

2. That Williams College will be injured.

3. That it is inexpedient to multiply colleges.

4. That the petitioners will ask for money.

First, it is said, another College is not needed.

There is a moral necessity for the increase of men of learning and piety; for the edification of churches and schools throughout our land, and for extending the light of science and religion through the world. And if more funds will be given, in consequence of new colleges, and more worthy young men educated, we are morally bound to encourage such new Seminaries.

This land, except New-England, is greatly in want of men of education and piety, and morals. And how are these wants ever to be supplied? Who seeks ministers, and schools, and wealth, and honors, but those who are in the midst of them, and know their value. We are then bound to encourage every attempt for providing these privileges, and imposing them upon others, who have yet to learn their value. These are necessities which we must impose upon our fellow men if we have any regard for their welfare. The affectionate parent forces instruction upon his child. So should government do upon the ignorant, the perverse, the selfish, and the opposers of general improvement. And who are the best judges in regard to the wants of our land, and the world? Those who seek to relieve them, or those who are indifferent?

There is seldom an instance of a college being founded like this, by the voluntary contributions of thousands. Which shows that the public are interested. Out of the 50 colleges in England, there is not one, but what was founded by an individual, except Christ College in Oxford. This Institution is also founded by the Yeomanry of our state,—by the middling class of citizens; and on account of its affording peculiar facilities to students springing from the middling and lower ranks of society, it exists in the hearts of ten thousands, and will be a honor to the Commonwealth, when we are gone.

Hon. Mr. NOYES stated, that Williams College is likely to be founded by the prosperity of this. What if it should be? It is a known principle of Law, ("damnum absque injuria,") that there are injuries of individuals or associations, which are perfectly justifiable, and necessarily connected with all public improvements.

What is the sitation of Williams College at this moment? The exertions made for establishing a College in Hampshire have given a spring to the good citizens of Berkshire; and they have contributed largely to the charity funds of Williams College; and the price of board in its vicinity has been diminished, and the number of students has greatly increased. Its average number of students, for a considerable number of years previous to the establishment of the Institution at Amherst was only 60 or 70. But its present number is 113, and that of Amherst 126: So that the two Institutions contain more than 3 times the number, who were previously in the habit of going to Williams.

It is said that Williams College is likely to be founded by the prosperity of this. What if it should be? It is a known principle of Law, ("damnum absque injuria,") that there are injuries

of individuals or associations, which are perfectly justifiable, and necessarily connected with the occasion.

Again, they will say, this College is designed to accommodate the poor, and those in the middle walks of life.—And by refusing a Charter the great body of country citizens are wantonly deprived of the privilege of a College. Something

more than the feelings of Orthodoxy will be awakened. The people will feel that there is a disposition on the part of Government to maintain an Aristocratic monopoly. And rely upon it, your next election will bring persons here, who will acknowledge and support the Rights of the people.

Hon. Mr. THAXTER—observed in connexion with this subject, I shall not inquire, whether the cause of federalism, or democracy, unitarianism or orthodoxy, is to be promoted. The simple question is, whether the incorporation of this institution would be for the benefit of the community.

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